

PROPERTY OF
PRINCETON UNIVERSITY
LIBRARY

JAN 8 1958

RECEIVED

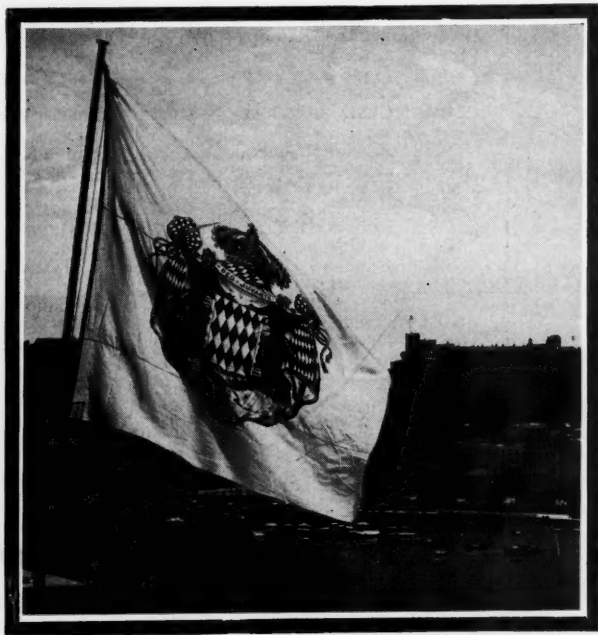
Rack

Call July-Dec. 1957

January 4, 1958

America

Her Serene Highness
The Princess Grace of Monaco



*A PLEA FOR
THE WORLD'S
HOMELESS*

PRINCETON UNIV LIBRARY
N J
PRINCETON

A Home Atmosphere

to enrich all the
rest of their lives . . .



Make the simplest home meal a traditional rite . . . expressive of settled lives walled around with peace and security! A meal of beauty, harbored in a sea of candlelight!

That's the kind of home atmosphere in which a taste for the simpler, sweeter pleasures of life is most likely to develop: Home to which the young people turn naturally for sociability and entertainment . . . for their coke parties, fun fests and snacks after the dance or game!

Taperlites* help to weave a spell of warmth, color and friendliness . . . help to lift everyday surroundings to the emotional level of story-book charm, underscoring the rich satisfactions of artistic home living where order and dignity rule in all social relationships.

Will & Baumer

CANDLE CO., INC.

CANDLE CRAFTSMEN FOR NEARLY 100 YEARS
SYRACUSE BOSTON NEW YORK CHICAGO
MONTREAL LOS ANGELES

Buy TAPERLITES in a range of popular colors and 4 graceful sizes at your nearest store. Recognize them by the handy Two-Pack container and by the exclusive FIRM-FIT end that is easier to place and holds the TAPERLITE proudly erect.

*Registered Trademark

EXCLUSIVE
FIRM-FIT END

America

National Catholic Weekly Review

Vol. XCVIII No. 13 Jan. 4, 1958 Whole Number 2537

This Week:

The Year of Testing	390
Not to Have a Home	392
<i>The Princess Grace of Monaco</i>	
Chair of Unity Octave: 1908-1958	393
<i>Titus Cranny, S.A.</i>	
Camus: Solitary or Solidary?	395
<i>Marion Mitchell Stancioff</i>	
Feature "X"	398
<i>Thomas Jagde</i>	

Edited and published by the following
Jesuit Fathers of the United States and Canada:

Editor-in-Chief: THURSTON N. DAVIS
Managing Editor: EUGENE K. CULHANE
Literary Editor: HAROLD C. GARDINER
Feature Editor: CHARLES KEENAN

Associate Editors:

JOHN LAFARGE, BENJAMIN L. MASSE, VINCENT S. KEARNEY
ROBERT A. GRAHAM, NEIL G. MCCLUSKEY

Contributing Editors:

LESTER A. LINZ, DONALD R. CAMPION

Corresponding Editors:

U. S. A.:

Washington:
WILFRID PARSONS
L. C. MCHUGH
JAMES L. VIZZARD
Baltimore:
GUSTAVE WEIGEL
Boston:
ROBERT F. DRINAN
Chicago:
JOHN R. CONNERY
Mobile:
PATRICK H. YANCEY
New Orleans:
HAROLD L. COOPER
New York:
VINCENT P. MCCORRY
St. Louis:
FRANCIS J. GUENTHER
San Francisco:
RICHARD E. MULCAHY

Europe:

London:
JAMES BRODRICK
Oxford:
PAUL CRANE
Paris:
ROBERT ROUQUETTE
Rome:
PHILIP S. LAND

The East:

Calcutta:
T. QUINN ENRIGHT
Jakarta:
J. HAARSELHORST
Manila:
HORACIO DE LA COSTA

Latin America:

Lima:
FELIPE MACGREGOR

Editorial Office: 329 W. 108TH ST., NEW YORK 25, N. Y.
Business Office: 70 EAST 45TH ST., NEW YORK 17, N. Y.
Business Manager: JOSEPH F. MACFARLANE
Circulation Manager: PATRICK H. COLLINS

Advertising through:
CATHOLIC MAGAZINE REPRESENTATIVES
GRAND CENTRAL TERMINAL BLDG.
NEW YORK 17, N. Y.

America. Published weekly, by the America Press at 116 Main Street, Norwalk, Conn. Executive Office, 70 East 45th Street, New York 17, N. Y. Telephone MUrray Hill 6-5750. Cable address: Cathreview, N. Y. Domestic, yearly \$8; 20 cents a copy. Canada, \$9; 20 cents a copy. Foreign, \$9.50; 20 cents a copy. Entered as second-class matter April 17, 1951, at the Post Office at Norwalk, Conn. under the act of March 3, 1879. AMERICA, National Catholic Weekly Review. Registered U. S. Patent Office. Indexed in Readers' Guide to Periodical Literature.



More o

EDITOR: T
wendt (A
Looks at
most intel
serations
read.

I partic
many year
stant, wh
grace to e

There is
there is a
with a lar
husbands,
brushoff.

Mr. Gros
in his heel
gang him i
kick. We o
born, prou
occasion, b
our good p
loyalty to o
Our frien
him. I will

Wilkes-Barre

Second-C

EDITOR: I
statement yo
ment for De
ence to Cyr
uralized citiz
Here is th
"It is surely
citizen of th
has built up
such things
where his wo
American pr
imply that for
be either all
say this? I
wish to suppo
concept for

Milwaukee, V

Where is

EDITOR: In r
ment (AM. 11
for music, ma
tial patron is
of records of
from the pro

America

Correspondence

More on Mixed Marriages

EDITOR: The article by Herbert L. Grosswendt (AM. 11/16), "A Non-Catholic Looks at Mixed Marriages," is one of the most intelligent and straight-shooting dissertations it has ever been my pleasure to read.

I particularly understand him because many years ago my sister married a Protestant, who of recent years received the grace to embrace the faith.

There is no doubt that in parishes where there is a large number of mixed marriages, with a large percentage of non-Catholic husbands, the latter are often given the brushoff.

Mr. Grosswendt's German reaction to dig in his heels and resist any effort to pressing him into something gave me quite a kick. We of the Teutonic breed are stubborn, proud, sometimes opinionated and, on occasion, bellicose. However, we do have our good points, one of which is a fervent loyalty to our convictions.

Our friend requested that we pray for him. I will gladly honor his wish.

J. FRED BAAB

Wilkes-Barre, Pa.

Second-Class Citizen?

EDITOR: I am quite disturbed about a statement you made in your Current Comment for Dec. 7, (p. 203). It is the reference to Cyrus S. Eaton's status as a naturalized citizen of the United States. . . .

Here is the sentence I am questioning: "It is surely out of place for a naturalized citizen of the United States, in which he has built up a \$150-million empire, to say such things outside his adopted country, where his words could serve only an anti-American propaganda purpose." Do you imply that for a "native" American it would be either all right or of less significance to say this? I hardly can believe that you wish to support a "second-rate citizenship" concept for naturalized Americans.

ERIC WALDMAN

Milwaukee, Wis.

Where is the Music Patron?

EDITOR: In reply to Michael Bowles' lament (AM. 11/2) about the lack of patrons for music, may I suggest that the potential patron is in retreat, with a collection of records of his own choosing, far away from the product of the contemporary

composer? He does not trust the latter, because music as he knew it and loved it had an element called "harmony."

The tonal system as used by the great masters of music was based on natural laws of the science of sound. The masters discriminated against the less harmonious discords in the interest of more perfect harmony. Contemporary composers cancel out this discrimination, with the result that their works are not in any sense music as the patron of sixty years ago knew it.

EX-PROFESSIONAL LISTENER

Address Withheld

Question of Intelligence

EDITOR: Your comment "AMERICA's Scoopnik" and Fr. Parsons' Washington Front were most appropriate, in one of the most outstanding single issues (11/16) of AMERICA I have yet read.

Is there, or could there be, a U. S. Government agency which collects *all* of the

data available on Russia? During World War II we successfully solicited pictures and information from prewar European travelers, all of which were helpful in making military appraisals, e.g., of Omaha Beach. Is anyone tapping the mine of potential information represented by the great numbers of refugees, repatriated soldiers in Germany, etc.?

C. W. SUVER, S.J.

Innsbruck, Austria

Durant at Seton Hall

EDITOR: In reply to Rev. Thomas A. Wassmer, S.J. (AM. 11/30, p.257), may I offer the following.

1. Msgr. James A. Mooney, then president of Seton Hall, walked and talked with Will Durant during his stay at that institution. No Jesuit apologist could have been more patient or more competent to cope with Durant's self-imposed skepticism.

2. Edward Jennings, now deceased, was another member of the faculty whom Durant encountered and respected, and who described Durant as a brilliant and able student.

EUGENE SHALVOY

Newark, N. J.

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

Still, stone lips
that can't be silenced



For a few, to write is an untrained skill;
for most of us—for your daughter, your son—tools,*
talent, and training must combine before we
are truly vocal (for Christ, our country, ourselves).

* The best of tools are not out of reach:
Writing, 5 textbooks (\$2.40 each). Inquire—why not?

Loyola University Press, 3445 North Ashland Avenue, Chicago 13, Illinois

Current Comment

Hungary Stalemate?

The UN General Assembly adjourned on Dec. 14 without taking any new decisions on Hungary. Last September, it will be recalled, that body renewed its 1956 condemnation of Soviet intervention in Hungary. It also appointed Prince Wan Waitayakon of Thailand to do what he could to negotiate Communist compliance with the Assembly's resolutions. The UN organ called for the withdrawal of the Red Army from Hungary and for free elections to determine the will of the people.

As might have been anticipated, Prince Wan met with a complete rebuff from both Moscow and Budapest. The failure of his mission thus seems to mark the end of UN moves for direct action in the Hungarian problem.

Few people in the free world are proud of what their Governments, separately or through the United Nations, have been able to do for the Hungarians. Reports now coming in, telling of trials and executions by the Kadar regime, add to this uneasiness. Hungary may be on the verge of a reign of terror, as the repudiated Reds seek to re-establish their power over a people who detest them. What will emerge from such an unnatural situation is impossible to predict. Confident in its cause, however, the free world continues to believe that the October Revolution of 1956 is a turning point in the history of freedom.

Unforeseen Sequel

The plight of the Hungarian people can be expected to haunt the West for a long time. Expelled by one door, it returns by another. Witness the case of Povl Bang-Jensen. This is the Danish UN official who conducted the fact-finding inquiries for the Special Committee on the Problem of Hungary. He now refuses to hand over to his superiors the names of the Freedom Fighters who had testified before him in closed session.

Mr. Bang-Jensen considers himself honor bound to protect the persons and families of those whose evidence made possible one of the most important reports ever gotten out by the United Nations. He knows that once he has relinquished his carefully guarded list into the anonymous hands of the UN Secretariat, it will be only a matter of time before Soviet agents are in possession of these names. Those who have any acquaintance at all with Communist methods have no doubt that blackmail and threats of reprisals will be the immediate aftermath.

The recalcitrant official has been suspended and now faces the ruin of his career. To his credit, it is evident that he is fully prepared to face the consequences of fulfilling his debt of honor. The man on the hot spot, however, is really the Secretary General. From the narrow bureaucratic standpoint, here is a simple question of insubordination. But neither the United Nations nor Dag Hammarskjöld can afford to extort these names. Such a forfeiture, no matter how technically justifiable, would gravely compromise the prestige of the UN Secretariat. If those witnesses are put in jeopardy as a result of his orders, Mr. Hammarskjöld's usefulness to the cause of peace is at an end.

When Is a Plebiscite?

With 23 constitutions since 1811, Venezuela in this respect holds the record for our hemisphere. She has not been so conspicuous, however, in living up to constitutional provisions. For instance, when Congress voted on July 26 to hold elections Dec. 15 "in accordance with constitutional norms," Col. Marcos Pérez Jiménez, strong-man President of Venezuela, told Congress that elections would indeed be held, but "in a manner befitting our recent economic, social and political evolution."

On Dec. 15 we saw what he meant. Voters were given two cards: a blue one, to vote yes; and a red one, to vote no. There was only one Presidential candidate, Pérez Jiménez himself. There

was only one slate of candidates for Congress: his hand-picked slate of 130. It came as no surprise when the Government announced that night that its candidates had been re-elected by an estimated majority of 4-1.

It is unfortunate that Venezuela is caught in its present political trap. The country enjoys a booming prosperity. Not only is it the world's second largest producer of petroleum, but last year 77 per cent of its oil revenue stayed in the country. Yet, as Archbishop Arias Blanco of Caracas said in his May 1 pastoral: "No one will dare to say that the wealth is distributed so as to reach all citizens." Some of it goes for eye-catching public works, such as the University City, whose projected 58-story student union will be the country's tallest building. Too little of it reaches the workman's pay envelope.

To observers from afar it seems that in these good times Venezuela could afford to grant free elections, spread the income among more consumers and let trade unions organize. But Venezuela's rulers don't see it that way. And they are the only ones who ran for office in the December "plebiscite."

Big Job for Congress

By the time Congress adjourns next summer both the men on the Hill and the men downtown at the White House will know they have been through an ordeal. The outlook is for a hopper brimful of bills, many of them important, almost all of them controversial.

High on the list will be the business of catching up with Soviet rocketry and of assuring American supremacy in the rapidly dawning space age. There will be the bread-and-butter issue of defense appropriations, with the focus on our lagging missile program. During the first session, the Administration, which blew hot and cold on the economy drive, had eventually the fight of its life to keep Congress from cutting muscle along with the fat. This time Congress is likely to vote more money than the President thinks he needs.

Related to this central issue will be White House proposals to counter the expanding Soviet threat abroad with liberalized trade and a bigger mutual-security program, and to meet it at home with special encouragement to scientific

education and research. Congress will balk at increased spending on foreign aid, which is unpopular in some sections of the land, but will outdo the White House in Federal grants to budding Pasteurs and Einsteins. What action Congress will take on renewing the moderately liberal Reciprocal Trade Agreements Act, which expires on June 30, is at the moment highly uncertain. The Administration compounded the uncertainty when on Dec. 8 it an-

nounced a program that made disconcerting concessions to the protectionists. Its proposals disappointed the free-traders and left the protectionists unreconciled.

... and More Besides

Though taxes will not be an issue—there will be no cut unless the recession grows much worse—Congress will have

a heavy complement of domestic items. Many of these will be of great concern to farmers and workers.

With Agriculture Secretary Ezra Taft Benson determined to fight for his job, the soil bank and price supports will be up for grabs. Mr. Benson wants to wean farmers away from Federal subsidies and restore their old freedom to cope with the market and grow rich or go broke in the process. He would start by junking the acreage-reserve part of the

Missiles: An Awakening

Amid the laments over our failure to orbit a satellite on the first try we seem to be overlooking the event's true significance—the insight it should have provided into ballistic and guided missile warfare.

The long-drawn-out "count-down," the postponements, a second lengthy period of preparation and, in the end, explosion and failure, consumed, in all, a period of nearly 55 hours.

Though the Vanguard rocket is not itself a weapon, it is closely related in fuel, engines, wiring, instrumentation and design to its military counterparts. The delays, the frustrations, the sensitivity to weather, the massive launching "pad," the highly skilled, hard-to-assemble launching crew, the supersensitivity of its fuels and its limited "pay load": these are by no means peculiar to Vanguard. They are generic to the whole breed of missiles, military and scientific, Russian and American.

In the 55 hours it took to ready and fire the Vanguard—a period roughly comparable to that required for any existing long-range military missile—we could have been devastated by the bombers which Russia continues to produce in haste, and *en masse*.

When the smoke cleared over Cape Canaveral, the bombers of the Strategic Air Command still stood as our fastest, most dependable and most potent means of attack or retaliation. Despite a lead in missile development, the same holds true of the Soviet Long Range Air Force. It will remain true of both the United States and the Soviet Union until the time, several years distant, when both have in production, on site and ready to go the numbers and quality of missiles sufficient to do the job now performed by bombers and their crews.

The swing from complacency to panic that has marked the past two months, and the consequent unjustified fears that we are virtually at the mercy

of Soviet missiles, can be traced to the bombastic claims of the Russians and to reckless claims on the part of some in Congress and in our own Army as to the capabilities of missiles. The Army's claims are, in turn, retaliation against equally reckless assertions on the part of Air Force partisans about the omnipotence of long-range bombers and the "obsolescence" of surface forces.

Culpable though the services have been in fostering one-sided and misleading simplifications of a complex military problem, the final blame must rest with the public itself.

We have habitually shunted military affairs into a cubicle apart from all other aspects of national life. This, more than any other factor, has promoted the worst sort of rivalry among the services; for the military have come to realize that the service that promises the least interference with everyday life and which can offer what appears to be the easiest solution to the defense problem becomes the darling of the people. Similar attitudes toward economics and politics would have put us in the poorhouse and in the hands of machine politicians long ago.

We learned, or should have learned, from Korea that the final issue in war, atomic or otherwise, must be settled on the ground. We learned, or should have learned, from Sputniks I and II that we cannot have unlimited luxury, balanced budgets and a sound defense all at the same time. If we have learned from the failure of the first Vanguard that missiles are no more a panacea for our defense problems than was the airplane, then the failure will have been worth while. None of these shocks, however, will have done us the slightest good unless they jar us into the realization that with the right to vote we accepted the responsibility to follow and to understand at least the basic problems of national defense. Only by so doing can we protect ourselves from parochialism within our own military establishment and from bluff and bombast abroad.

WILLIAM V. KENNEDY

MR. KENNEDY discusses military problems for AMERICA's readers.

soil bank and by dropping price-support levels to as low as 60 per cent of parity. The soil bank has few defenders left, but Mr. Benson's tinkering with price stabilization, which cost taxpayers \$3.3 billion in 1956, will set off fireworks.

There will be plenty of fireworks, too, over Administration proposals to liberalize the Wage and Hour Act and to amend the Taft-Hartley Act. In both cases the White House is trying to chart a cautious middle way between the U. S. Chamber of Commerce and the National Association of Manufacturers on the one side, and the AFL-CIO on the other. This will be a Donnybrook. It could happen, as happened in the first session, that no new labor legislation will be enacted at all. That would be a pity. To help those who need help most, Federal wage-and-hour standards should be extended to many additional workers, and much existing legislation should be made applicable to farm workers. And there is no excuse for deferring any longer badly needed legal safeguards for welfare and other union funds.

Suicide in Japan

Suicide for trivial reasons, even among the young, is no rare occurrence in Japan. Last year 8,321 Japanese youngsters between the ages of 15 and 24 took their own lives. Now emotions have been aroused by Japan's most recent and much-publicized tragedy. The country has virtually gone into national mourning for a Princess, niece of the last Emperor of China, and a commoner. Both were 19, and they took their lives when their parents opposed their marriage.

The case has shaken all strata of Japanese society. The emancipated postwar younger set blames the "feudalistic" thinking which prevents them from choosing their own marriage partners. The older generation tends to blame such unwanted innovations as coeducation, "forced" on the country, they maintain, by U. S. occupation. While these may be contributing factors to Japan's social malady, the disease affecting Japanese society seems more deep-rooted.

To put it bluntly, postwar Japan has probably become the most materialistic of Asian nations. Both Buddhism and Shintoism, mere social conventions to

the modern Japanese, have been found incapable of coping with the problems of the world of today. Aside from Christianity, whose progress in Japan has been slow, nothing has been discovered to take the place of these traditional religions.

MRA Under Attack

Moral Rearmament has been popping in and out of Catholic news regularly for some years. Small wonder. MRA, also known as Buchmanism (after its dynamic, 79-year-old leading spirit, Dr. Frank Buchman), has an appealing program and an impressive record. Its high purposes and its evident desire to get along with the Catholic Church have attracted a good number of Catholics.

MRA claims to be an ideological rather than a religious force. Nevertheless, bishops in some countries have forbidden all Catholics to take part. The Holy See itself, while not going to the same lengths, has issued grave warnings against the indifferentism and syncretism that such broad moral campaigns tend to engender. A 1954 order of the Holy Office (see AM. 6/18/55, p. 302) forbade ecclesiastics to take part in MRA activities. As for laymen, these were forbidden to accept responsible posts in the group.

It looked for a while afterwards as if adequate assurances had been provided by a "gentleman's agreement" which MRA leaders concluded with Bishop François Charrière of Lausanne, in whose diocese MRA world headquarters is located. Recently, however, MRA announced its abandonment of this agreement. The old difficulties have thus returned, with their validity perhaps reinforced. Therefore, it was natural that on Dec. 9 *Osservatore Romano* repeated the former warnings. It would be premature, however, and perhaps unfair, to regard this article as foreshadowing a sweeping condemnation.

The Uniting of Europe

In the perspective of history the launching this month of Euratom and the European Common Market may be deemed one of the two or three most important developments of 1958.

Though it will be 12 or 15 years before the economies of the six participating nations—France, West Germany, Italy, Belgium, the Netherlands and Luxembourg—are fully merged, the spiritual advantages of their union will be felt almost immediately. The enemies of yesterday have come together as friends. They have made an act of faith in one another. For the first time in modern history, as our Ambassador to Italy, James D. Zellerbach, told an audience in San Francisco last Sept. 12, the countries of Western Europe will be guided by a spirit of mutual trust.

If everything goes according to plan, the European Common Market will eventually approximate the size of our own—a market of 160 million people. There will be new incentives to investment and mass production, with the promise of lower unit costs, greater variety of goods and more job opportunities. Incomes will rise, and with the rise in incomes and the expansion of job opportunities will come a lessening of that sense of helplessness which weighs down so many European farmers and workers.

This fusion of economics is a delicate task and will require many years. It is enough for the moment that a start has been made—that the vision of a Europe united in peace is one long step closer to realization.

Father Hughes—R.I.P.

A hidden and unsung hero of our world here at Campion House, residence of the Jesuit Fathers who staff AMERICA, was the devoted priest who, since 1950, has been the administrator of our religious community. A former dean at Fordham University, Father Thomas C. Hughes, S.J., gave his final seven years of priestly life to AMERICA and to the endless details involved in the smooth running of our editorial residence. Even his hobbies were selfless; in his spare time, Father Hughes' green thumb made a charming garden out of the few square feet of New York earth that we can see from our back windows. Quietly, as he had lived, our dear colleague died the morning of Dec. 17 after a brief illness. We shall miss him in a hundred ways. May he rest in peace.

Washington Front

What Is a Farm Surplus?

Not too many years ago, I found myself, somewhat to my surprise, at a breakfast meeting of two dozen farm experts, including the then head of the National Grange and two or three experts from the Department of Agriculture. Gradually, the discussion began to revolve about the question of farm surpluses and what to do about them. Not being myself a farm expert, but present only as a reporter for this Review, I listened in silence for about an hour. Then I popped the question: "Gentlemen, what is a farm surplus?" There was a moment of shocked surprise, then everybody began to speak at once.

Finally, I gathered that a farm surplus is that amount of grains, livestock and dairy products which it is beyond this country's financial ability to absorb without reducing the farmer's income below what is considered due him. Anything produced above that level is to be considered surplus. My further question: "How can we have a surplus when there are hundreds of millions in India and China who are at a starvation level?" went largely unanswered, though one or two pointed out we had a sizable export trade, especially in cotton and tobacco. But the general impression I got was that the surplus concept was fundamentally based on a nationalistic concept.

This revealing incident recurred to my memory as I began to speculate on what would be contained in the President's State of the Union message to Congress on January 9. No doubt he will then outline a farm program, with a special message to follow. This in turn led to the reflection that over a period of 30 years we have oscillated between two policies: 1) induce the farmer to reduce his over-all production so that the supply of food produced will always be a little less than the demand, so that the market price of food to the consumer will remain high; or 2) let the farmer produce at will, but at a fixed parity take his surplus off the market, and pay him out of general taxes, including the farmer's.

Neither of these two alternative philosophies has worked, since Secretary Henry A. Wallace suggested killing some little pigs and giving them to the poor, and plowing under every third furrow of grain. Now a new Secretary, Ezra Taft Benson, has advanced some new ideas: e.g., a flexible parity payment, according as the farmer produces too much or too little. His latest idea is not to plow under some furrows, but whole farms, and to transfer their owners or tenants to the cities—which already have a heavy worker surplus (euphemism for unemployment). The powerful National Farm Bureau Federation has just backed up this radical proposal. It will have little chance in Congress.

The basic fact is that the so-called "law" of supply and demand has never worked on the farm, and never will. Governments have to control the supply by cutting it down arbitrarily, or the demand by various heavy taxes or fiscal devices.

WILFRID PARSONS

Underscorings

MSGR. HOWARD J. CARROLL, general secretary of NCWC, has been named Bishop of the Altoona-Johnstown Diocese, Pa. Born in Pittsburgh in 1902, he was ordained in 1927, became assistant general secretary of NCWC in 1938 and general secretary in 1944. Bishop-elect Carroll succeeds Bishop Richard T. Guilfoyle of Altoona, who died June 11, 1957. He will be the first bishop of the see under its new name of Altoona-Johnstown.

► "ROME ETERNAL" will be the theme of four TV film presentations by the National Council of Catholic Men and the National Broadcasting Company on The Catholic Hour during January. The script for the shows was written by Paul Horgan, awarded a Pulitzer Prize in 1954 for historical writing (NBC-TV, Jan. 5, 12, 19, 26 from 1:30 to 2:00 P.M., EST).

► TWELVE STUDENTS majoring in economics at Loras College, Dubuque, Iowa, last year undertook to do their senior-year thesis in the form of an inquiry into the economic status of the citizens of their community. Their findings have been published as a brochure, *Dubuque Economic Survey* (16p.).

► A MARIOLOGICAL INSTITUTE will be inaugurated Feb. 3 by St. John's University, Brooklyn, at its Hillcrest campus, in honor of the Lourdes centenary year of 1958. It will offer three graduate and two undergraduate credits and will cover the whole field of Mariology. It is also open to special students.

► MOST REV. CLARENCE G. ISSENMANN, Auxiliary Bishop of Cincinnati, has been appointed Bishop of Columbus, Ohio, in succession to

Bishop Michael J. Ready, who died May 2, 1957. Msgr. Victor J. Reed, rector of Holy Family Co-Cathedral, Tulsa, has been named Auxiliary to Bishop Eugene J. McGuinness of Oklahoma City-Tulsa.

► A NEW CENTER for Catholic students at the University of Arkansas will shortly be under construction at the Fayetteville campus. Its cost when completed will be about \$300,000. According to the monthly *Newman Guide* of the university, now in its sixth year, there are about 300 Catholic students at U. of A., including 25 foreign students from places as far away as Colombia, Hungary and Burma.

► MSGR. WILLIAM J. McDONALD has been appointed by Pope Pius XII ninth rector of The Catholic University of America, Washington, D. C. He had been vice rector since 1954 and acting rector since June, 1957, when Bishop Bryan J. McEntegart resigned the position to become Bishop of Brooklyn. C. K.

Editorials

The Year of Testing

If 1957 might be characterized as the year of shock and awakening, the year just beginning may be called the year of challenge and decision. Before it has run its course, the American people will be forced to take another notch in their belts, spit on their hands and take up with renewed determination the burdens of free world leadership.

The alternating of these periods of relaxation and alarm very well sums up the whole postwar period. When the firing stopped after the Japanese surrender, we knew that as the richest nation among the victors, and the only one physically untouched by the war, we would have to bind up the wounds of a shattered world. This we did willingly, hoping all the time that once the task of restoration was accomplished, we could return to normalcy and the pleasant ways of peace.

To the more realistic among us, it was clear from the start that this hope was an illusion. There was to be no peace and no normalcy, because a group of men in Moscow, living by the stale, rigid, inhuman dogmas of Marxism, wanted neither peace nor normalcy. With the Red Army master of Eastern Europe, with fifth columns undermining the West, with the heady winds of nationalism blowing fiercely across Asia and Africa, the Kremlin saw a golden opportunity for communism that might never come again. It was to its advantage to keep the pot boiling.

And keep the pot boiling it did. Though to beguile the unthinking the Soviet Union conducted a worldwide propaganda for peace, it blandly blocked every honest approach to peace. It made a long-winded farce of disarmament in the United Nations, thus gaining time to break the American monopoly of the atom bomb. It sent its agents throughout Asia and Africa, sowing suspicion of the colonial West and holding up communism as the answer to the universal desire to be rid of

poverty and to share the wonders of modern technology. It labored in Eastern Europe to consolidate its conquest; and wherever on its far-flung borders a power vacuum developed, it moved relentlessly to fill it.

Fortunately for us, the Reds, flushed with success, grew reckless and occasionally overplayed their hand. Had Stalin and his henchmen been somewhat less impatient, had they been less unyielding and a little more cooperative, they might have lulled us into complacent helplessness. Our people needed small encouragement to forget the cold war. They wanted only to enjoy the greatest flood of consumer goods any economic machine had ever produced. But every time we nibbled on the lotus leaf, the Kremlin shocked us into wakefulness. It ruthlessly seized Czechoslovakia; it blockaded Berlin; it ordered the attack on South Korea. And every time this happened, we reacted vigorously and not without some effect.

Now the Communists have given us another shock treatment. They have penetrated the Middle East, sent their earth satellites sailing aloft, outdistanced us in the critical race for rockets and missiles. Once again they have disturbed the complacency of our people. Once again they have reminded us, providentially, that in a tough and dangerous world only the strong and persistent survive.

The story of 1958 will be, then, the story of our response to the latest stimulus from Moscow. It will be a story written in the President's annual message on the State of the Union. It will be a story written in the record of the 85th Congress. More important, it will be, one hopes, a story written in the hearts and minds of our people. For this time we can expect no future awakenings. If we again succumb to normalcy and relapse into complacency, another chance may not be given us.

Nato's "Limited" Accords

After moments of disunity, translated into dismay and disquiet back home in the United States, the Nato summit conference at Paris terminated with at least an appearance of single-mindedness. The final December 19 communiqué of the 15 member countries painted a picture of clear objectives and firm resolves. Between the lines, however, the observer found the story of a conference ill-prepared and ill-timed, with a long trail of unfinished business left behind it.

It seems fair to agree that at least Nato Supreme

Commander Lt. Gen. Lauris Norstad had reason for declaring himself extremely gratified by the results. From his standpoint and that of the United States, the main purpose of the Paris meeting was to arrange for the establishment of bases in Europe for intermediate-range ballistic missiles. These weapons, with their nuclear warheads, are nearing the stage of mass production in the United States. Considering their relatively short range, it is essential that they be based in Europe. Accordingly, Nato is now on record as deciding to

establish stockpiles of nuclear weapons. For the same reason, Nato has decided that IRBM's will have to be put at the disposal of the Supreme Allied Commander in Europe.

All this is certainly welcome to the United States. The catch is that, with the exception of Britain, key Nato members are still uncommitted publicly even as to the principle of IRBM bases on their soil. Germany and Italy, for instance, accept the short-range, tactical missiles but seem to draw the line at long-range, strategic IRBM weapons.

To get even this broad agreement it was necessary for the United States to take cognizance of a fact we have long sought to play down. We like to dismiss letters from Premier Nikolai Bulganin as sheer propaganda. They are that, of course. At Paris, however, this country found itself obliged to acknowledge their undoubted impact upon European public opinion. As a counterpart to their assent to the decisions on the missile bases, the other Nato members wrote into the decisions of the conference an expression of the West's

willingness to discuss disarmament with the Soviet Union, at least at the Foreign Ministers' level. Such a declaration, in the context of events, betrays an excessive influence of neutralism and appeasement. That the President and his advisers reversed their initial stand and agreed to such a statement is a measure of the strength of these sentiments in Europe today.

ARM TO NEGOTIATE

No doubt the shock of opposing viewpoints is inevitable in a society of free nations such as Nato. In this case all parties agree on the formula, "Arm to Negotiate." The difference among us is a question of whether the emphasis should go on the armaments or on negotiation. We now know that this apparently superficial difference of stress can lead to serious disunity. Failure at Paris came much too close for comfort. If the nervous moments and the vague conclusions of the conference awaken us from our complacency, the meeting will have been worth while for that reason alone.

Saluting a Paulist Century

This is about the Paulist Fathers. To every American Catholic there is, or ought to be, something peculiarly arresting about that gifted and zealous band of men, the centenary of whose founding we celebrate this year. The Paulists are not a large congregation; at present there are but 221 priests and about 150 students; but the Paulists exercise an influence more far-reaching and speak with a voice far mightier than their numbers would seem to warrant.

One meets the Paulists at Santa Susanna in Rome; they are established in Toronto; there is even a Paulist house in Johannesburg. But wherever they are, they are a bit of America at her best. In fact, the United States and the Paulists are bound up together in traditions, history and spirit. Their missions, their thriving information centers, their hospitable parishes (how often we have stopped off at Old Saint Mary's at Ninth and Wabash in Chicago to offer Mass between trains!), their labors in 49 Newman Foundations—to each of these works of zeal and dedication the Missionary Society of St. Paul the Apostle has brought the ardent American genius of its saintly and inspired convert-founder, Father Isaac Thomas Hecker.

ROOTS IN AMERICA

Father Hecker is a figure of first rank in the history of American Catholicism. His life and his providential talents stem from and must be referred back to the entire tradition of American pluralism. He was its product; he understood it profoundly; in it he sought his harvest as an apostle. Father Hecker, who was to end his days on the high peaks of contemplation and union with God, began life in New York City as a Methodist. He went to public school. He got his first job in the offices of a Methodist newspaper. Later, foreshadowing the special

entente which would link his religious congregation with the apostolate of the press, he started in to learn his father's trade in a type foundry on New York's Thames Street. Later he worked with his brothers as a baker, felt the sharp impact of the social question, joined the Equal Rights party, spoke on New York street corners, became a friend of Orestes Brownson, stayed with the Thoreaus and lived at Brook Farm. He was received into the Catholic Church August 2, 1844. One can scarcely consider that eventful conversion without seeing it as a symbol of the highly specific mission of Christ's Church to Protestant America. In the spirit of their illustrious founder, the Paulist Fathers have worked undeviatingly for the conversion of America to the Catholic faith.

In Father Hecker's words, the Paulist goal has always been "to supply the special element the age and the country demand." By radio and TV, through their prolific pamphlets and bookracks, in the lively monthly *Information*, by lecture and homily, through splendid apologetic books—this work goes constantly forward. The editors of AMERICA view with special admiration the almost century-old Paulist monthly, the *Catholic World*, founded by Father Hecker himself in 1865, for so many years edited by the beloved Father James M. Gillis and now under the distinguished editorship of Father John B. Sheerin. All Paulist publications, now under newly centralized direction, support and complement the work of this oldest of American Catholic monthlies. On the occasion of the Paulist centenary, therefore, our sincere homage to a valiant band of American priests. For the inspiration of their lives and the integrity of their zealous work they have the grateful respect of all America. Their second century will surely continue the triumph of the first.

Not to Have a Home . . .

Her Serene Highness

The Princess Grace of Monaco

ONE OF THE BLESSINGS that we too often take for granted, especially during the Christmas season when our families are gathered around the fireplace, is the simple physical fact of having a home and a country. The difference between living in the rudest hut and the most palatial dwelling is nothing as compared to the difference between having a place to live, no matter how primitive, and being homeless, stateless.

And yet, among us now—at this very moment—there are thousands and thousands of unfortunate people to whom a home and a country are little more than cherished memories. Indeed, there are many who have not even the memory of a happier time. They were born refugees, the children of refugees; the bleak camp has been their home and country since birth.

THE PEOPLE MEN FORGET

There are many problems in today's world that are complicated beyond solution. But the refugee problem is not one of these. In a little over a year almost 200,000 Hungarian refugees have been transported to and resettled in all parts of the free world—some 70,000 of them in the United States and Canada. The response to the tragic plight of these particular refugees was dramatic and heart-warming. Working together with unselfish devotion—and remarkable efficiency—the UN High Commissioner for Refugees, the Intergovernmental Committee for European Migration (ICEM), the officials of the U. S. Escapee Program and voluntary agencies like the Red Cross, the National Catholic Welfare Conference, the World Council of Churches and many others pitched in to prove once and for all that when we really make up our minds to provide a solution to the tragic problem of homelessness, a solution can be found.

But long before the Hungarian crisis unfolded with all its dramatic urgency, a refugee problem existed: a bleak, colorless situation, full of human misery and hope-

lessness. It is symbolized by the refugee camps scattered throughout Europe—chiefly in Germany, Austria, Italy and Greece—offering only the most meager physical shelter to thousands of our fellow human beings who fled or were expelled from their homes, some recently, others as long as thirty years ago.

This is a problem with which we are still faced. Though most experts agree that with a concerted effort we could clean out the refugee camps in a year's time, few concrete steps are being taken to do so.

Repeated pleas by the UN High Commissioner for Refugees, by church and social organizations, have failed to move our hearts to sufficient compassion to give these refugees the help they need. Ironically enough, the expense and energy required to keep them alive and fed in miserable camps is far greater than would be the cost of resettling them as new citizens of free countries. Among these all-but-forgotten refugees are many who could enrich the culture and economy of any country: scientists, teachers, professional and business people. Though some are barred from resettlement by immigration technicalities, others remain only because of lack of the funds needed to transport them to countries where they would be welcome.

"THESE MY LEAST BRETHREN"

This is particularly true of European refugees from Communist China who are stranded in Hong Kong holding visas for countries where jobs and security await them—not to mention ten thousand or so still in China where they face intolerable hardships during the winter—only because of lack of the financial means of moving them. I am told that only \$6 million is required for a final solution to this problem. Here is a case in which an operation that has a ten-year record of success, shared by the UN High Commissioner's Office, the Migration Committee and the voluntary organizations, has bogged down for no other reason than lack of funds. We can only hope that the repeated pleas of the High Commissioner and ICEM to the UN member governments will be answered before it is too late.

While it is generally agreed that most of the refugees now languishing in camps need only a chance to resettle in order to rehabilitate themselves morally and econom-

We are privileged to bring our readers an important statement on a vital social question of international proportions. It is from the pen of a new contributor, HER SERENE HIGHNESS, THE PRINCESS GRACE OF MONACO. She is the former GRACE KELLY of Philadelphia.

ically, there are many who can no longer offer the promise of contributing anything to the material wealth of a country that might accept them. These are the aged and the sick. Must they be condemned to spend their few remaining years with nothing more to comfort them than the grim surroundings of a refugee camp? Such a solution is unthinkable.

As individuals we feel powerless to help these unfortunate people. But this is a mistake, as tragic for our own souls as for the lives of our fellow men. The actions of governments and private organizations must find their origin in the hearts and minds of each of us. We must begin by informing ourselves of the problem

and its possible solutions. Literature is available through our church and social organizations, from the United Nations and the Migration Committee. When you consider the effectiveness of the work of a handful of professional workers devoted to the refugee cause, and what they have accomplished without more than token support from an ill-informed, if not apathetic, public, you cannot but feel that with just a little encouragement and interest on the part of all of us a permanent solution could be found.

Our own blessings will be all the more secure for our contribution to the renewed hope of those who have not a home.

Chair of Unity Octave: 1908-1958

Titus Cranny, S.A.

FIFTY YEARS AGO among the highlands of the Hudson River an Anglican clergyman began a spiritual activity which has spread throughout the Catholic world. From his small monastery home at Graymoor, 45 miles north of New York City, he devised a plan of prayer for religious unity, later blessed by St. Pius X and today part of the devotional life of the Church in nearly every country. Only two months ago the present Holy Father wrote a letter about this movement asking for its wider observance among all the faithful.

The originator of the prayer crusade for unity was Father Paul James Francis, S.A., the founder of the Society of the Atonement, a religious community based on the rule and ideals of St. Francis of Assisi. His devotion was the Chair of Unity Octave, an eight-day period of prayer placed between the feast of the Chair of St. Peter at Rome, January 18, and the Conversion of St. Paul, January 25. The purpose of the work was the reunion of Christendom and the conversion of unbelievers.

The most amazing fact about the octave is its beginning. In the winter of 1907 Father Paul started it by writing to Anglicans and Catholics, principally priests, asking them to pray for unity, as Christ had prayed "that all may be one." The response was heartfelt and immediate. This enthusiastic welcome was most unusual and seems to indicate that the Holy Spirit was truly behind the work. For how many Catholics in America today would accept a similar invitation from their separated brethren to pray for unity?

FATHER CRANNY of St. Paul's Friary, Graymoor, is a Franciscan Friar of the Atonement and national director of the Chair of Unity Octave.

In the providence of God the man who began the octave was himself converted by it. His entrance into the Church took place at Graymoor on October 30, 1909. As Father C. C. Martindale S.J., observed: "The irresistible octave began to work almost before it had any right to. . . I remember that in the Acts the Holy Spirit fell upon the people before they were officially baptized."

THE IRRESISTIBLE OCTAVE

The spiritual "homecoming" was made into the hands of Msgr. Joseph H. Conroy, then vicar general of the diocese of Ogdensburg, N. Y., and later its Bishop. He represented Archbishop (later Cardinal) John M. Farley of New York. With Father Paul were 16 associates, including Mother Lurana Mary Francis, S.A., the founder of the Atonement Sisters, also at Graymoor. Fr. Paschal Robinson, O.F.M., later papal nuncio to Ireland, was also present with faculties to receive the small group into the Franciscan Order.

The glad day of reception was not wholly unexpected. For several years the Friars and Sisters at Graymoor had pledged themselves to the apostolate of Christian unity and sent collections of Peter's Pence to Rome twice annually as witness of their love for the Holy See. To quote Father Martindale again: "These earnest men and women had somehow convinced themselves that it was their duty to believe and practice the holy Catholic faith and even to send Peter's Pence to Rome, out of communion with which they none the less remained."

Both Pope St. Pius and Cardinal Merry Del Val were kind and understanding toward the Society of the Atonement. The first letter from Rome, in 1904, read: "His Holiness prays God may grant you light and strength soon to enter the true fold of Christ, and expresses his

benevolent feelings in your regard." The prayer of the Pope was answered six years later; and after sending their donation that year to the Holy Father they received this reply:

I desire to thank you on behalf of the Holy Father for your generous offering for Peter's Pence. His Holiness feels sure that the spirit of attachment to the See of Peter by which the members of the Society of the Atonement are animated, and their generosity in its regard, have helped in obtaining for them from the divine mercy the great grace of conversion to the true faith. The Holy Father, moreover, most cordially bestows his Apostolic blessing upon you and upon each member of your pious community, with the hope that it may be a pledge of heavenly favors.

Only a short while before, on December 27, 1909, the saintly Pontiff had given his blessing to the octave. Father T. Brandi, S.J., editor of *Civiltà Cattolica*, reported after a papal audience that the Holy Father "with his whole heart blessed Father Paul, the Institute of the Society of the Atonement and its work. Moreover he gave a special blessing to the Octave of Prayer for Unity and wished it great success."

The "great success" came quickly. The octave was blessed by Archbishop Farley, by Archbishop Diomed Falconio, O.F.M., the then Apostolic Delegate, by other bishops in the United States and by Cardinal Logue of Ireland. On February 25, 1916, through the efforts of Cardinal Farley and Cardinal Merry Del Val, Pope Benedict XV blessed the octave and extended it to the universal Church (Apostolic Brief, *Romanorum Pontificum*). This approval from the Holy See provoked sentiments of deep reverence in the heart of Father Paul:

In spirit we kneel with profound gratitude at the feet of the Vicar of Christ to thank His Holiness for the immense favor he has granted and we promise in return to labor more zealously and with all our strength to propagate this same octave of prayer, not only in the United States, Great Britain and Canada, but among all nations and in all parts of the world.

The rest of his life until 1940 was spent in living fulfillment of this pledge.

TO ALL THE WORLD

In 1921 the bishops of the United States endorsed the octave for use in every diocese of the country. Bishops in all parts of the world gave it their blessing and encouragement. Even a partial listing in 1923 included Europe, China, India, Greece, Alaska, Dutch West Indies and parts of Africa. The "irresistible octave" was surely on the move.

Father Paul was the moving spirit behind the work and carried it on almost single-handed, with the aid of the Graymoor Sisters, who cared for the enormous correspondence. But another idea was stirring in his restless, apostolic soul. He desired that the octave prayers be made of obligation for the entire Catholic world; so, when he went to Rome for the Holy Year of 1925, he was armed with this petition and spoke to Pope Pius

XI about the matter. The Holy Father did not grant the request. Later Father Paul sought to secure more signatures from prelates and superiors of religious communities in an effort to promote his desire. This he did until 1931, when he was advised that it was not considered opportune. By this time he had the endorsement of 1,300 prelates and religious superiors in all parts of the world.

That part of his dream did not come true. But he enlisted the aid of co-workers, especially in Europe, such as Rev. Ildephonse Dirks O.S.B., of Amay (now Chevetogne), Belgium; Rev. William D'Andria, S.J., in England; and Archbishop Mar Ivanios in South India. Fr. Vincent McNabb, O.P., wrote him this consoling note on September 26, 1927: "We have worked as you have worked for an understanding with our separated brethren. In His day He who inspired and has upheld you will reward you. One of the joys of my life has been to have worked at your side in the narrow field of reconciliation." Another close friend was Most Rev. George Calavassy, Latin bishop of Athens.

THE MIND OF THE CHURCH

A half-century later the octave is still gaining momentum. Each year it is spread more widely and deeply. It is not a "popular" movement in the same way that many novenas are—and that is understandable. But as the ecumenical movement among non-Catholics gains ground, so the Catholic consciousness of those outside the fold grows. Or, as Father Gustave Weigel, S.J., has noted in an article, "Protestantism as a Catholic Concern":

It is paradoxical that the one article of the Creed which once separated Protestants from Catholics, the article concerning the universal or Catholic Church, is no longer so divisive. Thanks to the ecumenical movement, so many Protestants are tentatively formulating a concept of the Church which timorously approaches the Catholic notion (*Theological Studies*, June, 1955).

Again and again the Holy Father has recalled to the faithful their duty of charity and prayer for those outside the One Fold. This has been a constant theme in some of his great letters, such as *Summi Pontificatus*, *Mystici Corporis*, and the Holy Year message which spoke of 1950 as the Year of the Great Return. He wrote to the Katholikentag at Mainz, Germany, in 1948:

We know how insistent is the desire of many, both Catholics and non-Catholics, for unity of faith. And who could desire this more ardently than the Vicar of Christ? The Church surrounds dissenters from the faith with unfailing love and prayer for their return to her, their Mother, from whom God knows how many are separated without any fault of their own. If the Church is inflexible with respect to everything that might appear in any way to place the Church on the same footing as other confessions, or to confuse Catholics with non-Catholics, it is because she is convinced that there always has been and always will be only one sure citadel wherein rests infallibly the fulness of truth and grace that Christ has given to us, and that, accord-

ing to the express will of her divine Founder, this one citadel is none other than the Church herself (AAS, 1948, pp. 417-20).

On other occasions he has asked the faithful "not to confuse error with those who are in error," to show themselves as *different from* rather than *opposed to* "those erring brethren who will one day return to you. Unite with them as closely as possible in charity, prepared to give them one day the truth in all its fulness."

The 1949 Instruction of the Holy Office on the Ecumenical Movement, written to the bishops of the Catholic world, gave this advice:

This excellent work of the reunion of all Christians in the one true faith and Church should increasingly be recognized as an important part of the universal pastoral charge. It should be an objective for the whole Catholic people to take to heart and recommend to God in fervent prayer. . . . All must be made conscious of the fact that for those wandering outside the fold no motive is more effective in bringing them to embrace the truth and the Church than the faith of Catholics evidenced in their good moral conduct and edifying life (AAS, 1950, pp. 146-47).

The Holy Father has also given his commendation to the Chair of Unity Octave in a letter to Cardinal Spellman for the Society of the Atonement, on November 1, 1957. Written for the golden jubilee of the Octave, the document stresses the importance of prayer for the achieving of unity and the Holy Father's desire to promote the octave as widely as possible:

Even though there are numerous works of the apostolate . . . it is evident to Us that while one must labor strenuously that the light of the gospel

may illumine the minds of all that they may return to the unity of the Church . . . it is necessary most of all to beg this grace from God by fervent and loving prayer. We desire that the octave be spread everywhere in the world as far as possible. We desire also that the pious union, the League of Prayer for Unity under the patronage of Our Lady of the Atonement [an association of daily prayer and good works for unity, founded at Graymoor and approved by the Holy See in 1956] . . . may grow day by day in numbers, driven by the love of Christ, who will desire nothing more than that all the dissident brethren may happily return to the bosom of the Catholic Church.

At the bishops' meeting in Washington last November 13-15, Cardinal Spellman reminded the members of the hierarchy of the approaching jubilee of the octave and asked for a reaffirmation of the resolution of 1921. Cardinal Mooney of Detroit, as the presiding prelate, endorsed the motion.

With these special blessings from the Holy See and the members of the American hierarchy, the Chair of Unity Octave looks to even greater development in the future. It is perhaps one of the few devotions of the Church which began in the United States, and probably the only one which had its origin, historically, outside the Church. The urgency is greater than ever for the fulfilment of the prayer made by the Son of God on the night of Holy Thursday when He instituted the Eucharist and prayed to His heavenly Father: "Keep them in thy name whom thou hast given me. . . . That they all may be one as thou, Father, in me and I in thee; that they also may be one in us; that the world may believe that thou has sent me" (John 17:11, 21).

Camus: Solitary or Solidary?

Marion Mitchell Stancioff

THERE IS IN THE MIDDLE EAST a sect—surprisingly small when you come to think of it—who officially worship the devil. These Yazdi do not worship the devil because they like him or because they enjoy evil for its own sake; they are simply realists who, looking around, observe evil almost everywhere. Logically they conclude the devil is stronger than God, and therefore it is Satan they try to placate with prayers and sacrifice and adoration. It is no doubt ignoble to plump thus for the winning side. But people who have too long suffered the pains and weariness of war tend to forget nobility. There comes a point where

all that most men ask is a place to lie down. Lassitude gnaws badly at the roots of hope, the virtue on which fine sentiments grow strong. The continual struggle between good and evil which all religions recognize—though with differing emphasis—wears men down till they ask only quietness at the feet of a strong master.

Albert Camus during 1957 presented us with two characters who belong—the one for a time, the other for all time—to the sect of the Satan worshipers. Though both speak the same thoughts, they are no dismal message-bearing puppets. Camus is too much of a creator, too much in love with flesh and blood and the infinite variety of the human spirit, to manufacture mere mouthpieces. No two men you might meet could be more different than the wittily cultured, the sickly sensi-

MRS. STANCIOFF, who lives in Maryland, is a free-lance writer of magazine articles.

tive, the delicately analytic judge-penitent of *The Fall* and the pleasant seminarian—obtuse, mulish, intense—who becomes “The Renegade” in *l'Exil et le Royaume*, his most recent volume of stories.

The study of evil in the earlier work is as ugly as in the recent story, but it is a portrait in pastels beside the few pages of “The Renegade,” which burn as if written with a blowtorch. It is the terrible torch of charity cutting away damnation (what Charles Williams called “the white grappling iron of God’s mercy”) from which we so naturally shrink. In his short tale Camus handles this difficult device with the unfaltering control of an archangel.

It is a terrible story; all the more so when the reader remembers that the time and place are not fictitious. The flaming white city built of salt blocks in the broiling sun of the southern Sahara by short-lived slaves for merciless masters really does exist. Moreover, any anthropologist can tell us places where satanic fetishism is practiced with repulsive rites. This, therefore, is not just an elaborate symbolic tale, though it can be applied very appositely to some of the regimes which have been defeated in our day and to some which appear to have conquered.

But Camus cuts deeper than George Orwell. His story is far more than a declaration of human rights; it is profoundly moving because it is also a bill of human obligations. Camus does what has needed doing since Nietzsche deliberately shuffled the cards: he has re-evaluated real values, with the theological virtues once more back to par and the paper currency of vice disposed of in the trash can of time.

VAULTING AMBITION

The story consists of the frenzied rambling monolog of a slave, mutilated and half-crazed, crouching under a rock in the Sahara, with his finger on the trigger of a stolen gun. He waits all day to murder the first missionary on his way to the City of Salt. It is his own seminary past, his own Christian youth, that he desperately desires to destroy.

In his rough mountain home in France the boy, pushed by the curé, had worked tenaciously to escape his hard parents and enter the seminary. Sent on to North Africa (familiar setting of Camus’ best stories) he becomes obsessed with the idea of seeking out the fiercest tribes to “impose Christ” on them. He believes that by enduring their way of life, and their worst offenses, he will “demonstrate that the truth of my Master is the strongest.” He will “subjugate the savages like a powerful sun.” He despises prudent priests “who can [do] so much and dare so little.”

All these grand aspirations—and who is not stirred by the trumpet call “*quantum potes tantum aude*”?—are checked by his superiors, who preach patience and preparation. Finally, one night his single thought drives him to steal off with the seminary cash box and to travel over the Atlas in disguise, eventually reaching the fearful Salt City he had determined to conquer for Christ. He had expected pain, desired “offenses” in order to prove the virtue of his truth by his own impassivity.

But to survive in that inhuman city would have required the humility of true holiness, and he was only a sinner with a fixed idea. It was natural that he should break almost at once under the pains and horrors.

Here he was, after the tension of his long struggle, a tortured captive in the house of the fetish. Instead of proving his Master’s power, he had been mastered. His Master, therefore, did not exist, while the cruel witch doctor and the idol he served clearly did, for night and day their will was imposed on his wretched being. All he had been taught had turned out false and had earned him this endless misery.

“Goodness is a dream,” he decides, “a project forever deferred, forever pursued by an exhausting effort, a crest that is never reached, its triumph . . . impossible.” Deluded by religion, men go on with the hopeless struggle in blood and tears. Where there is struggle there is no order, there can be no quietus. Since there is no escape, let blood and tears be the fruit of straightforward ferocity, not of mawkish goodness. Evil is very nearly master of the world; then let its triumph be rapid and complete, that conflict may cease.

In his altered life his thought, too, changes. The unchanging idol becomes his symbol of strength. An idol may be destroyed, it can never be converted. “There are no good masters,” but mastery is good because it imposes order. Alone in the house of the fetish, he grovels freely before the idol with the double-axe head and the blank eyes, in an agony of gratitude for this monstrous force which, once accepted, eliminates forever all combat, all straining upward, all need for movement. Order at all costs is the cry of nature—order, in order to rest. But even here there is no rest for the tortured man. His memory returns with longing to the night, the real night that is cool and sweet, not the torrid, malodorous dark of the fetish-house, and of death—“which is cool, too”—and “the darkness of death which houses no god.”

An idolater now of the power of evil, he is possessed through the painful years by his one idea. It is a proper consequence of this that he is filled with consternation and rage when he overhears the news that his ferocious masters have accepted occupation by a French garrison of their hitherto inviolate territory and that a missionary is to be admitted to the city. “Now doubt would begin again, time would be lost again, dreaming of impossible goodness . . . instead of hastening the coming of the only possible kingdom.” He vows before the fetish to save his new faith, the new simple truth of the power of evil, by killing the missionary before he contaminates his kingdom.

TRIUMPH OF FAILURE

As on an earlier self-imposed mission, he sneaks out of the city by night, this time with a stolen gun, to destroy falsehood in the germ before it reaches and softens up the terrible city. When at last he sees the priest and his guide appear over the dunes, he prays, in a reversal of the Pater Noster, for the strength to kill, and takes aim. Then, crying, “Fire on pity, fire on its im-

potence
the com
woundin
and bre
“I laugh
raises hi
all-powe
that smil
face of g
in the m

His fu
upon him
ing him
imagines
diers . . .
rule, they
there wi
torn, con
. . . It is

As dave
ders at a
and for p
tongue sp
by his m
feet, who
could I h
only help
ment he
quished o
ter, cast o
fooled, w
I want to
give. . . .”
the babbl

Those
Sisyphus
triumphat
ever, in th
tude of d
is that ma
brings to
ing priest
a grain of
whether o
the savag

We do
man, Cam
trably da
tradition,
acter, as i

He has
of how th
cowardice
He has als
of honesty
and blind
truth. It v
distorted

America

potence and its charity, fire on everything which slows the coming of evil," he shoots, killing the guide and wounding the missionary—who, however, can still stir and breathes encouragement and smiles forgiveness. "I laugh, I laugh; this one twists in his hated robe, he raises his head a little, sees me, me, his hobbled but all-powerful master, why does he smile at me? I crush that smile! How good is the sound of my gun on the face of goodness! Victory. . . Why do I have to weep in the moment of triumph?"

His furious masters, fearing military reprisals, are upon him, pin him down crosswise and batter him, leaving him unconscious. Night falls, and lying there he imagines the city sacked by victorious troops: "The soldiers . . . are not evil enough, they will not know how to rule, they'll still say that we should be better, and still there will be millions of men between good and evil, torn, confused, O fetish why hast thou abandoned me? . . . It is all finished . . . I am thirsty . . . night. . ."

As dawn rises, he becomes conscious again and wonders at a voice saying: "If you consent to die for hatred and for power, who then will forgive us? 'Is it another tongue speaking within me, [his own had been cut out by his masters years before] or is it he, the one at my feet, who keeps saying 'courage, courage, courage.' Ah, could I have been mistaken again? Men, once brotherly, only help—O solitude—do not abandon me!" At this moment he sees the witch doctor, escaped from the vanquished city, bending over him. "It's you, my dear master, cast off that face of hatred, be kind now, we've been fooled, we'll begin again, we'll rebuild the city of mercy. I want to go home. That's right, help me, your hand, give. . ." A handful of salt is rammed into the mouth of the babbling slave.

GOOD AND EVIL IN MAN

Those who have not followed Camus beyond his *Sisyphus* (1942) will see in the final fistful of salt the triumphant last word of the absurd. They cannot, however, in the light of his recent work, have any real certitude of despair. The only certitude, in spite of Pascal, is that man does *not* die alone. In death as in life, man brings to man a contagion of virtue or of vice. The dying priest has communicated a breath of his own faith, a grain of his own hope, a drop of his own charity—whether enough to outbalance the ultimate ferocity of the savage, we shall not know.

We do know that, generous judge though he is of man, Camus is aware that certain spirits are impenetrably dark—whether this night is produced by social tradition, as in the witch doctor, or by a flaw of character, as in Clamence of *The Fall*.

He has a Sophoclean sense of the consequence of evil, of how the uncorrected flaw of nature, the little early cowardice, the first small betrayal, build up to tragedy. He has also shown the potential for good of a mere germ of honesty. Beneath the impatience and pigheadedness and blind pride, the seminarian had a fierce respect for truth. It was not *the* truth, but *his* truth, monstrously distorted by the cast in his vision, yet it was the hardi-

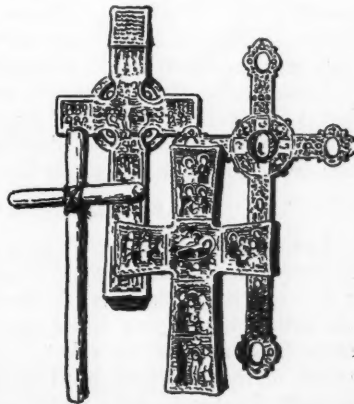
hood of this attachment that both times led him out to act in defense of his crazy faith, ready to pay the cost. His eye, though half blind, was "single" and it saved him by making him both the instrument and the recipient of the dying priest's charity.

Very different is the much more subtly proud and power-loving judge-penitent of *The Fall*, who sees everything with two clear eyes and yet chooses not to act. He devotes his life to the skilful restoration of his damaged pride by public soul-dredging. By condemning himself he buys the right to condemn all mankind. The cowardice or the indifference which caused his inaction at the crucial instant of his life (when he heard a young girl scream for help as she fell into the Seine) keep him in a state of inaction to the end. Jean-Baptiste Clamence is a self-proclaimed "false prophet crying in the wilderness and refusing to come out of it." He makes smooth the paths of his lord, and in the last six or seven pages of *The Fall*, Camus leaves us in no doubt as to that master's identity.

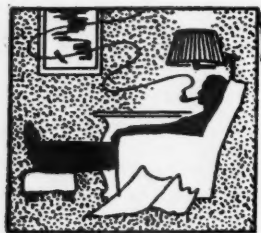
There is, in the same volume as "The Renegade," the little fable—in such a different vein!—of Jonas, the successful painter, who, worn out by preying on people, ends his career with a great white canvas in the center of which he has minutely written a single word. It is impossible to make out whether the word is *solitary* or *solidary*.

The unresolved doubt seems to be Camus' own. It transparently shows the poles of his feeling. He is too honest to maintain that man is not alone just because Camus himself is alive enough to be always close to most men and to succeed so often in finding the warm hand under the crust of filth. Because of this vitality, all his stories, like all good stories, are love stories; all incidents of—oh so discreetly implied—brotherly love! Yet he is no cloudy humanity-lover, it is people he loves, not man: specific individuals full of the sap of life. He sees people whole, with all their habitual villainess and their occasional astonishing greatness. He hopes in people he loves because he has strong faith in them.

His hope and faith in life, his love of people, are of unflinching quality, such as to be exemplary for those who profess—as he does not—to be Christians. He believes in men; he does not, we are told, believe in God. But "if you love not your brother whom you see, how will you love God whom you do not see?" In his work at least, Camus has faithfully fulfilled the apostle's primary condition for receiving a greater than the Nobel prize.



Feature "X"



MR. JACDE, a New Yorker, says of himself: "Obviously I am single." He is active in the Confraternity of Christian Doctrine and is preparing to teach his electrician's trade in a city vocational school.

EVEN IN ITS SIMPLEST FORM a discussion of single life is complex. There is not even a common definition of what constitutes a single person. Of the 104.39 million persons in this country who were over 20 years of age in 1956, the *Statistical Abstract of the United States* lists 12.49 million single, 79.46 million married, 10.04 million widowed, 2.40 million divorced.

How many millions of those listed as "married" are still single according to Catholic canon law? Is their number over 10 million—including non-Catholics who are invalidly married to Catholics? Since death ends marriage, the 10.04 million who are widowed should be listed as a subheading of single. All of the divorced, except those whose marriage never existed, should be listed as married.

Apart from canon law and natural and divine law, civil law in the United States in one instance declares a marriage legal, in another illegal; sometimes it declares divorce legal, sometimes illegal. The time-consuming effort to determine civil marital status employs a large segment of our lawyers and courts.

Since the *Statistical Abstract* gives the best available breakdown in marital statistics, we will use its figure and say that at least 12.49 million Americans over 20 are single, 5.6 million of these being past 35. Why do these people remain single? Over 200,000 of them have taken vows of chastity in the religious life. Others, particularly many of the younger ones, are hoping for marriage. Actually there is a whole spectrum of reasons why some persons delay in or never leave the single state: bodily ills or deformities, military service, prison, ambition, selfishness, lack of maturity, dedication to parents or in general deep-rooted bonds with the *status quo*. A human act such as remaining single is never simple but is the result of a complex psychological process involving wish, intention, deliberation, choice, consent, use and enjoyment. For single life can be enjoyed.

MARRIED AND SINGLE

Just as all people normally have an appetite for food, so people in general have sexual desire. Lacking a partner in marriage, the single person must deny himself the satisfaction of this desire reserved for the married state. This requires an effort, but no more than the effort married persons must exert not to leave the bounds of natural law for sexual satisfaction, particular-

ly after they have reached the number of children they may have decided they can reasonably have. Single persons are not the only ones who must heed the words of St. Augustine that "it is the duty of continence to be intent upon bridling and healing all the delights of concupiscence which are opposed to the delight of wisdom."

Man, a social being, needs companionship, both human and divine. The family life of a successful marriage is one of the best means for satisfying this need. Taking the vows of matrimony does not of itself imply success in achieving this. Neither do all single persons successfully satisfy the need for companionship, though many have. They can find it in friendship with relatives, neighbors and business associates, in friendship between teacher and student, employer and employee, etc. Obviously the desire for companionship can never be completely satisfied in this life.

There is positive good accompanying the obligations of family life or obedience to the rule of a religious community. For certain individuals called to the single life, the greater mobility which accompanies the lack of family obligations or obedience to a rule provides a better opportunity to follow the advice of St. Paul that we ought to "owe no man anything except to love one another."

PROBLEMS OF SINGLE LIFE

The temporary nature of life, whether married, religious or single, must not be forgotten, but this does not exclude the fact that life on earth has its particular problems, for which a solution must be sought. The problem of living alone or that of crippling sickness often concerns the single person. One solution may be to live with relatives. Lacking these, there are any number of good arrangements, with the great advantage that such arrangements can be made more on the basis of friendship than duty. Such arrangements can greatly diminish the problem of sickness. Married life and the religious life with their special comforts admittedly bring more lasting solutions to these problems, but the single person has a fertile opportunity to express greater faith in the brotherhood of man and God.

Not many have the gift of being single. According to the statistics, only one person in 12 in this country over 35 years of age is single. That monogamous marriage is the vocation for the great majority is indicated by the fact the male and female populations of the world are, for all practical purposes, equal. But the obligation of the world to reproduce itself in marriage is on the general population, not on the individual. Aside from widows and widowers, who have their own particular calling to the single life, the few with the gift of being always single are a spiritual tonic for this life. They are to the world as the Trappists are to the priesthood—they live, labor and laugh with their brothers and sisters, but always with a patient yearning for something unknown to come, being anxious for heaven's happiness, yet humbly hesitant to pass through death's door.

THOMAS JACDE

BOOKS

Histories: Old and New

BY GRACE OF LOVE

By Anne Fremantle. Macmillan. 184p.
\$3.50

This a slender, lovingly crafted story of the working of grace in the soul of a man.

Piers Hungerford, born to a mother who conceived him partly to outmaneuver his father's mistress and partly because she desperately wanted someone to love, grows to be a deeply sensitive and very likable young man. A cheerful agnostic, he encounters at Oxford a beautiful young woman, Claire Tremaine, with whom he contracts a passionate liaison. Claire, while giving in freely to temptations of one sort, refuses to give in to the temptation of marriage, both because Piers is not a Catholic and because she feels that their unholy relationship is not good soil for the sacrament. Rebuffed and bewildered by Claire's attitude—a feeling which some readers may share with him—Piers follows many idealistic young men of his time to join the fight in Spain on the side of the Loyalists. What happens to him from that time on can be learned from Mrs. Fremantle's story.

This novel moves forward in sharply etched scenes, many of which are strikingly vivid: Pier's father's deathbed, a "Babies' Ball" in London, with all the guests dressed as toddlers, a front-line hospital in Spain, a final, beautifully symbolic ride through the total blackness of World War II. So much, in fact, of feeling and of theology is crammed into this slight volume that the upper tones of it sometimes become inaudible to the human ear. There are a few incidents which struck this reader as extremely unlikely, such as Claire's choice of a confessor in the final pages, and a few conversations which are so complex that they lose resemblance to ordinary human speech. (E.g., "To me, He is That to Whom I sacrificed us.")

On the whole, however, this sharp but delicate treatment of a man's love that compelled him to follow an unexpected destiny should prove unusually interesting to readers who are willing to think while they feel. In the tradition of Augustine, who found in human love traces

Fly KLM to the shrines of Europe

Now is an ideal time to make plans for a KLM tour of Europe's sacred shrines. Forthcoming ceremonies at Lourdes will commemorate the 100th Anniversary of the appearances of Our Lady to Ste. Bernadette. You will assist at Mass in the Miraculous Grotto, witness the inspiring Procession of the Blessed Sacrament and the Blessing of the Sick, take part in the moving pageantry of the Torchlight Procession.

In addition to the 1958 Lourdes Centennial, KLM takes you to the historic, renowned Catholic centers of Rome—and to "Civitas Dei," the pavilion of the Holy See and universal Catholicism at the Brussels International Exposition. Truly, the world's most revered shrines are brought conveniently close to you by KLM.

You will enjoy your trip on KLM Royal Dutch Airlines. Courtesy, quiet efficiency, and delightful Dutch hospitality are traditional with the Flying Dutchmen of KLM. Plan now for your swift, comfortable Royal Dutch pilgrimage to the shrines of Europe. See your travel agent or mail the coupon below.



World's First Airline

Fly KLM—"It's a Treat to go Dutch"



KLM ROYAL DUTCH AIRLINES, Tour Dept. M-13
430 Park Avenue, New York 22, N. Y.

Please send full information on Royal Dutch pilgrimages to the shrines of Europe.

Name _____

Address _____

City _____ Zone _____ State _____

My travel agent is _____

PRAYERS OF POPE PIUS XII

Translated by Martin W. Schoenberg, O.S.C. Selected prayers of His Holiness, showing a wealth of intense devotion that will be edifying for all Catholics. The prayers are intensely personal and express things only a Pope could say, in a manner and with a feeling which only Pius XII could give them. \$2.50

Wherever good books are sold

THE NEWMAN PRESS
Westminster, Maryland

Fountain of Living Waters

by

VALENTINE LONG, O.F.M.

The close association of humility and peace of soul; the power of man to mold his future; the rareness of gratitude; those are but a few of the topics discussed by the ever-popular Father Valentine. A collection of essays making a book which is a joy to own and a satisfaction to give. \$3.50

Your bookstore or Dept. 4-2550

ST. ANTHONY GUILD PRESS
Paterson, N. J.

of divine, Mrs. Fremantle spins her story around a theme that has fascinated Christian writers for centuries. Among contemporary writers, Ethel Mannin has done it quite successfully twice, with *Lover under Another Name* and *Late Have I Loved Thee*. To demonstrate this basic Christian concept in an emotionally meaningful novel is, in this reader's opinion, a particularly hazardous undertaking, and in bringing it off so creditably, while not perfectly, Mrs. Fremantle has contributed another distinguished book to the world of Christian letters. ELEANOR F. CULHANE

BOOK OF THE SEVEN SEAS

By Peter Freuchen, with David Loth. Messner. 512p. \$7.50

I liked old Peter Freuchen. I enjoyed his company, and I admired his fearless outlook toward life and his love of adventure. But I found this a dull book, a "snippety" book, that reads in great part like notes from a session on the "\$64,000 Question" TV program—and not all of them accurate notes, at that. Peter would never have carried off the \$64,000 with some of the answers recorded here. Perhaps they are not his answers. The book was written, or compiled, "with David Loth." But who is David Loth? How much of it did he edit or compose? We are not told.

At any rate I searched pretty much in vain for the tang of that lusty old vagrant viking, the inimitable Peter himself. It just isn't here. Neither is there any other particular quality to make up for its absence. This is a wordy compilation out of other books, and I don't think Peter Freuchen, had he lived, was the kind of man to add to the already excessive number of books of that character. ALAN VILLIERS

THE SECOND MAYFLOWER ADVENTURE

By Warwick Charlton. Little, Brown 245p. \$4.95

This is the story of a Quixotic project that ended with more than hoped-for success after hard work and many setbacks.

Warwick Charlton writes of his ambition to build and sail a replica of the first *Mayflower* across the Atlantic and to present her to the United States as a gift from the people of England. It would symbolize the many links that join the two countries.

The success of the voyage in such a

questionably seagoing vessel is a tribute to the seamanship of Alan Villiers and his crew. Without his leadership and practical sailing-ship experience the venture might have been, not a rousing success, but a fiasco, perhaps even a tragedy.

Charlton's day-by-day account of the voyage, through calms, in fair winds and foul, with two months of hardships and boredom, makes us realize what must have been the sufferings of the original Pilgrims. Over a hundred of them were crammed into a 90-foot vessel, poorly outfitted and scantily provisioned, landing in winter on a grim New England coast—that was a situation few modern voyagers would survive.

The author writes for popular consumption, but a seaman would have welcomed more details on the construction, rigging and handling qualities of such an unusual ship, plus more accurate sailing-ship terminology in the description of it.

When the *Mayflower II* is permanently enshrined at the reconstructed village of Plymouth Plantations, history and tradition will be visible to the thousands of visitors who will flock there each year. She will be an inspiration to the youth of our country to do and dare as our ancestors did in their search for freedom and independence. The *Second Mayflower Adventure* recounts it all very vividly and will kindle interest in our heritage. LOUIS KENEDY

AN OUTLINE HISTORY OF THE CHURCH BY CENTURIES

By Joseph McSorley. Herder. 1174p. \$12

This is a revised edition of Fr. McSorley's widely known outline of Church history. Revision is confined to the last chapter and to inserting a bibliography on communism in the appendix. The last chapter, which deals with the Church in the 20th century, is expanded from 120 to 200 pages in order to bring the story up to date. There seems no need to revise the first 19 chapters to incorporate the latest work of specialists in various areas, for recent scholarship has effected little need for modification in an outline story such as this. But the student would have benefited from a revised bibliography including titles that have appeared in the last ten years, such as Hales' excellent *Pio Nono*.

Fr. McSorley's text is organized into four periods, each covering five hundred years and broken down into chapters each covering a century. The same

America • JANUARY 4, 1958

tribute
ers and
nip and
ce the
rousing
even a

it of the
r winds
ardships
ze what
of the
dred of
oot ves-
ily pro-
a grim
a situa-
uld sur-

lar con-
ld have
onstruc-
ilities of
re accu-
the de-

manent-
d village
ory and
e thou-
ck there
piration
do and
r search
ce. The
recounts
dle in-
KENEDY

E

4p. \$12

McSor-
Church
the last
ography
ix. The
ith the
panded
to bring
ems no
pters to
ecialists
olarship
ification
But the
from a
g titles
n years,
no.
no into
ve hun-
to chap-
ne same

4, 1958

pattern is followed in each of the twenty chapters. The first section sketches the political background of the century, and the second outlines the history of the Church in the period under four headings: the Papacy, Catholic life, opposition and the missions. At first sight such divisions appear somewhat artificial and arbitrary, but some sort of division is necessary to break up the story, and in Fr. McSorley's hands it is not nearly so rigid as the table of contents makes it appear.

The text is devised primarily as a tool for seminary and college students, who can be expected to use it as an outline to be filled in by wide reading. It serves this purpose excellently. For the educated Catholic layman it is useful as a reference work rather than as a survey of Church history to be read from cover to cover.

THOMAS P. NEILL

THE EDGE OF DARKNESS

By Mary Ellen Chase. Norton. 235p. \$3.50

This is a quiet story about a way of life that teeters on the edge of oblivion. Once again Miss Chase has turned her perceptive eye to the jagged coasts of Maine, where hardbitten fishermen and their long-suffering wives struggle with the relentless sea. She writes about these harvesters of the sea with something of the same tenderness, realism, and insight that characterize Willa Cather's evocations of pioneer life in early Nebraska.

A series of vignettes in the central section of the book has given us a

glimpse into the lives of some of the "neighbors" who, dressed rather self-consciously in their Sunday-best, come together for the funeral services of Sarah Holt, the 90-year-old matriarch of this Maine fishing community.

Gathered there on the lawn in front of the Holt home, in whispering, restless clusters, the people begin to sense the significance and dignity of their way of life. Sarah Holt has become for them a symbol of the dear, dead days beyond recall. After sailing the high seas with her husband for over 20 years, she came to this cove settlement when it was still a thriving community. The magnifi-

cent clipper ships of that age are no longer anchored in the harbor, the shipyards have long since disappeared, weeds are growing in the spacious lawns that surround the once splendid mansions of wealthy captains and the piers are rotting at the water's edge.

Sarah's death has reminded these people that the days when the canvas sails were unfurled to the winds will never return, but at the same time it has made them realize, with renewed pride, why men will continue to go down to the sea in ships. As Joel Norton says at the end of the book, "I've always noticed on this coast how just on the

Bea JOSEPHITE MISSIONARY TO NEGRO AMERICA !

Begin at Midyear



High School Graduates and College Students...

YOU can now begin your studies for the missionary priesthood at midterm. Special courses are given for young men deficient in required credits . . .

WRITE TO -

**THE DIRECTOR OF VOCATIONS
THE JOSEPHITE MISSIONARIES
1130 N. Calvert St. - Baltimore 2, Maryland**

Our Reviewers

ELEANOR F. CULHANE is a psychiatric social worker. She has a regular column in the *Critic* and reviews for the *Boston Globe* and the *Pilot*.

ALAN VILLIERS, sailor and author, is most recently known to the public as captain of the *Mayflower II*.

CAPT. LOUIS KENEDY of Nassau, the Bahamas, has been master of sailing vessels since 1935.

THOMAS P. NEILL of St. Louis University's History Department has lately published his fifth book, *History of the Catholic Church* (Bruce).

EDWARD P. J. CORBETT is assistant professor of English at The Creighton University.

Le Moyne College

LE MOYNE HEIGHTS SYRACUSE 3, NEW YORK

Fully accredited college for men and women



DEGREES in:

Liberal Arts
Pure Science
Social Studies
Industrial Relations
Business Administration

For information, write:

The Registrar
Le Moyne College
Le Moyne Heights
Syracuse 3, New York

JESUIT COLLEGES and UNIVERSITIES

ALABAMA Departments
Spring Hill College (Mobile) LAS-C-Ed-N-Sc-Sy-AROTC

CALIFORNIA
Loyola University (Los Angeles) LAS-C-E-Ed-G-L-AFROTC
University of San Francisco LAS-Sc-C-Ed-G-N-L-Sy-AROTC
University of Santa Clara LAS-C-E-L-Sy-AROTC

COLORADO
Regis College (Denver) LAS-Sy

CONNECTICUT
Fairfield University LAS-G

ILLINOIS
Loyola University (Chicago) LAS-AE-
C-D-Ed-G-IR-L-M-N-S-Sc-Sy-Sp-AROTC

LOUISIANA
Loyola University (New Orleans) LAS-C-D-Ed-G-L-Mu-N-P-Sy-AROTC

MARYLAND
Loyola College (Baltimore) LAS-G-AROTC

MASSACHUSETTS
Boston College (Chestnut Hill) LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC
Holy Cross College (Worcester) LAS-G-NROTC-AFROTC

MICHIGAN
University of Detroit LAS-C-D-E-G-IR-J-L-Sc-Sp-AROTC-AFROTC

MISSOURI
Rockhurst College (Kansas City) LAS-C
St. Louis University LAS-C-D-E-Ed-G-L-M-N-S-Sc-Sy-Sp-AFROTC

NEBRASKA Departments
The Creighton University (Omaha) LAS-AE-
C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC

NEW JERSEY
St. Peter's College (Jersey City) LAS-C-AROTC

NEW YORK
Canisius College (Buffalo) LAS-Ed-G-Sy-AROTC
Fordham University (New York) LAS-C-Ed-G-J-L-P-S-Sy-Sp-AROTC-AFROTC
Le Moyne College (Syracuse) LAS-C-IR

OHIO
John Carroll University (Cleveland) LAS-C-G-Sy-AROTC
Xavier University (Cincinnati) LAS-AE-C-G-Sy-AROTC

PENNSYLVANIA LAS-D-IR-L-M-Sc-AFROTC
University of Scranton LAS-G-AROTC

WASHINGTON
Gonzaga University (Spokane) LAS-C-Ed-E-G-L-N-Sy-AROTC
Seattle University LAS-C-Ed-E-G-N-AROTC

WASHINGTON, D. C.
Georgetown University LAS-C-D-FS-G-L-M-N-Sy-AROTC-AFROTC

W. VIRGINIA
Wheeling College LAS

WISCONSIN
Marquette University (Milwaukee) LAS-AE-C-
D-E-Ed-G-J-L-M-N-Sy-Sp-AROTC-NROTC

KEY TO ABBREVIATIONS

LAS Liberal Arts and Science	FS Foreign Service Graduate School
AE Adult Education	IR Industrial Relations
C Commerce	J Journalism
D Dentistry	L Law
Ed Education	M Medicine
E Engineering	

Mu Music	Sp Speech
N Nursing	Officers Training Corps
P Pharmacy	AROTC Army
S Social Work	NROTC Navy
Sc Science	AFROTC Air Force
Sy Seismology Station	

edge of darkness, the sky often holds a long, steady glow of light."

This is a book for those readers who do not expect every novel to be a tale of violent action rising feverishly to a climax. Miss Chase evokes the scene with a phlegmatic calmness that fits the lives of these tight-lipped, hard-working people. But there is real drama below the unrippled surface. And that drama is all the more memorable for having been presented with restraint.

EDWARD P. J. CORBETT

THE WORD

Jesus was born at Bethlehem, in Juda, in the days of King Herod. And thereupon certain wise men came out of the east to Jerusalem, who asked, Where is he that has been born, the king of the Jews? We have seen his star out in the east, and we have come to worship him (Matt. 2:1-2; Gospel for the feast of Epiphany).

The word *epiphany* is of Greek origin, and means a *showing forth*: that is, a *manifestation* or *revelation*. Liturgically, in the Epiphany of Christ our Lord we commemorate the revelation of the Incarnate Word to the wide world beyond the boundaries (in both faith and geography) of ancient Israel. That wide world is symbolized, of course, by those mysterious, featureless yet majestic figures, *certain wise men who came out of the east*, and might as easily have come out of the west, seeking the Lord Christ in order to *worship Him*.

Well on to two thousand years have slipped away since the original manifestation of the Word Incarnate to the world at large. Generations of eager, utterly devoted Christian missionaries have painfully implemented, as it were, the initial and symbolic epiphany of our Lord. Now, after these many centuries and no little blood shed in this noble cause, what is the present state of Christ's manifestation to all men?

Before we attempt even the most tentative answer to so sweeping and difficult a question, let us resolutely recall that in any revelation or communication there are *two* vital elements. A communication may be made; but it must also be received. Moreover, in the reception itself two crucial factors must be distinguished: comprehension on the part of the intelligence and—oh, final mystery of mysterious man!—sub-

mission
authent
most h
into a
sarily)
surrend
it cann
the spl
been an

Our
repeated
appoint
His kin
Church
wedding
but the
stupid,
to come
sown by
only a
The net
enclos
field is
wheat,
appears
with it.
make el
fancy w
finally m

Our I
knows,
Epiphan
the face
festival
as a ho
not a fe
world, e
Christ is
He is lo
ever will

FIL

THE BR
(Columb
a British
document
ern Fron
it might
part of t
movies
equivaler

First a
unique a
Possibly
viously
picture's
some un
advertisi
Bridge is
tremes in
before yo
of nature
man; . . .
your spin

mission of the will to the revelation, authentic acceptance of it. Since the most high God, when He truly enters into a human life, truly (and necessarily) requires a number of concrete surrenders on the part of that human, it cannot be altogether astonishing if the splendid epiphany of Christ has not been an unqualified success.

Our divine Saviour, in His teaching, repeatedly called attention to this disappointing aspect of what He called His kingdom and what would be His Church. Pressing invitations to the wedding-feast are sent far and wide, but the chosen guests, insolent and stupid, stubbornly snarl their refusal to come. The good seed is laboriously sown by the conscientious farmer, but only a portion falls on good ground. The net is let down into the sea, and encloses good and bad fish alike. The field is carefully planted with the finest wheat, and when the pale, green blade appears, the noxious weed springs up with it. Ten enthusiastic young women make elaborate preparations to attend a fancy wedding-reception; but only five finally make it.

Our Lord knew, you see. But He knows, as well, that as His blessed Epiphany is celebrated once more on the face of the earth, the feast and festival can by no means be written off as a hollow, ceremonial triumph. To not a few—and they do truly span the world, east and west, north and south—Christ is known, and well known. And He is loved: as no other ever was or ever will be. VINCENT P. MCCORRY, S.J.

FILMS

THE BRIDGE ON THE RIVER KWAI (Columbia-Horizon) has been called by a British critic "the greatest anti-war document since *All Quiet on the Western Front*." In a sense this is true; and it might also be said that the film is a part of the just-developing cycle of war movies expressing the contemporary equivalent of the pacifism of the 1930's.

First and foremost, however, it is a unique and fascinating motion picture. Possibly because, for once, truth is obviously better than superlatives, the picture's promotional campaign boasts some unusually dignified and truthful advertising copy, which reads: "*The Bridge* is great because it spans the extremes in human emotions . . . spreads before you the majesties and violences of nature and its principal creature—man; . . . reaches your heart, your head, your spine."

Written by Pierre Boulle from his own novel, the film answering to this description takes place in the Burmese jungle, for which a savagely beautiful location in Ceylon provides a reasonable facsimile. There, during World War II, a British colonel (Alec Guinness) directs his men in the building of a railroad bridge for their Japanese captors. The colonel is a paradoxical combination of raw courage, military proficiency and mental obtuseness. He endures dreadful physical abuse from the Japanese commandant (Sessue Hayakawa) in defense of a point of military law. But having won this duel of wills, he proceeds to build a better bridge than the Japs could, because he believes that the work will benefit his men's morale and physical condition and attest to the superiority of the Anglo-Saxon over the Oriental. He is apparently quite oblivious of the overriding fact that he is aiding the enemy. This latter-day Colonel Blimp is pretty hard to swallow as a symbol of the military mind, but Guinness' superb performance makes him terrifyingly and unforgettably real as an individual.

Also in the jungle is an artfully diversified Allied commando team with the mission of blowing up the bridge. This consists of a brash, cynical American who proves to be anything but cynical when the chips are down (William Holden); a soft-spoken Englishman capable of formulating and acting upon the most cold-blooded decisions (Jack Hawkins) and a pleasant Canadian youth who is not sure he will be able to knife an enemy (Geoffrey Horne).

When these two forces collide—the colonel whose methods and motives are impeccable but who is nevertheless tragically and inflexibly wrong, and the demolition unit which is trained to dirty fighting in a good cause—the effect and outcome are akin to Greek tragedy, even to the presence of a chorus-like detached observer (James Donald) who cries out in horror, "Madness, madness."

Even so, the film has markedly less futility and cynicism than the book. It is possible, for example, to conclude from the movie that the colonel sees at last the error of his ways. In another change, the bridge is destroyed (reportedly at a cost of \$250,000), thus lending some justification to the carnage. David Lean has directed the story so as to extract the full value from its multi-level ironies and cross-purposes, as well as from an added cinematic value: the visual contrast between its lushly beautiful setting in Technicolor and Cinema-Scope and its fearsome human drama. [L of D: A-I]



Plan now for your winter vacation in La Province de Québec. You will enjoy the deep, sparkling snow, the clear dry air, the brilliant sunshine of French-Canada, where you will be welcomed with old-time hospitality in comfortable modern inns and hotels. For road map and ski booklet, write: Provincial Publicity Bureau, Parliament Buildings, Québec City; or 48 Rockefeller Centre, New York 20, N. Y.



AMERICA'S ASSOCIATES

70 E. 45th St., New York 17, N. Y.

Please . . . enrol . . . renew
me as an Associate for 1 year.

☐ Sustaining, \$25 or more
☐ Charter, \$100 or more
. . . Check attached . . . Bill me
(Please make checks payable to
AMERICA'S ASSOCIATES)

Name

Address

AMERICA'S ASSOCIATES receive AMERICA, National Catholic Weekly Review. \$8 of your membership pays for a one-year subscription now, or a one-year extension if you are already a subscriber. The balance will be used to improve our editorial facilities, a report of which will be sent to you from time to time.

Notices

20 cents per word
Payment with order

ALL CHESTERTON'S AND BELLOC'S BOOKS. 250 Titles. Free Catalogue. Prosser, 3116 North Keating, Chicago 41, Illinois.

IRISH BOOKS. Belleek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog. Irish Industries Depot, Inc., 876 Lexington Ave., New York 21, N. Y.

JESUIT HOME MISSION. My hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

LINENS—NEW CREASE-RESISTING ALB LINEN and other beautiful linens by the yard. Also, imported Hand Embroidered Altar Linens made to your specifications. Write for illustrated Brochure. Mary Moore—Box 394 M—Davenport, Iowa.

MISSIONARY PRIEST struggling to build little chapel in Darlington, S. C. Population 15,000; Catholics 21. Please help! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

TO AUTHORS

seeking a publisher

Send for our illustrated booklet titled *To the Author in Search of a Publisher*. Tells how we can publish, promote and distribute your book, as we have done for hundreds of others. All subjects. New authors are welcome. Write today for Booklet C.A. It's free.

VANTAGE PRESS, 120 W. 31st St., New York 1
In California: 6253 Hollywood Blvd., Hollywood 28

Vocations

XAVERIAN BROTHERS



Teachers of Youth
Xaverian Brothers invite young men of high-school and college age to a religious life dedicated to the Catholic classroom. For information write: Brother Paul, C.F.X., Xaverian College, Box N, Silver Spring, Maryland.

BROTHERS OF HOLY CROSS



Notre Dame, Indiana
College men and high-school graduates interested in the religious life can serve Christ as a Brother in teaching, youth work, writing, foreign missions, etc. For information write: Brother Eymard, C.S.C., 100 Dujarie Hall, Notre Dame, Indiana.

PATHS OF GLORY (*United Artists*) and **THE ENEMY BELOW** (*20th C.-Fox*) are other worthwhile expressions of revulsion at war which deserve more space than is available here. *Paths of Glory* is an adaptation of a novel of the 1930's which was based on an actual, shameful World War I incident: the French General Staff, to cover their blunder in ordering an impossible attack, accused the attacking regiment of cowardice, held a star-chamber trial and executed three men from the regiment's ranks. Stanley Kubrick brings a controlled power to his direction of the uncompromisingly grim events, and Kirk Douglas, who produced the film, finds a most congenial role as an uncorrupted French colonel fighting for his men. [L of D: A-II]

The Enemy Below concerns a duel of wits and naval skill between the captains of an American destroyer (Robert Mitchum) and a German U-boat (Curt Jurgens) which ends for each of them in both defeat and victory. It is a well-made, exciting story, but it is more notable for its portrayal of both commanders as gentle men with great admiration for each other's skill and an equally great distaste for killing. [L of D: A-I]

MOIRA WALSH

THEATRE

THE MAKROPOULOS SECRET, the season's second attraction at the Phoenix, while somewhat of a letdown from *Mary Stuart*, is nevertheless a solid journeyman job of playwrighting that holds its audience in suspense for two acts, and is not in the least tedious in the third. Technologists may complain that Karel Capek's drama is deficient in unity. Fortunately, in this instance, the majority of theatregoers are not quick to detect technical flaws.

Karel Capek, along with his brother who predeceased him, did not practice drama as an art detached from life, and he was not afraid to bring ideas to the theatre. The ideas may be neither original nor profound, but they are worth intelligent discussion, to which most of the closing scene is devoted. His method on the present occasion is to keep his audience interested in a fascinating character, portrayed in grand style by Eileen Herlie, until he is ready to divulge the "secret" and discuss its value to humanity.

As all Phoenix productions are ve-

hicles in which actors want to appear, the polished performance, directed by Tyrone Guthrie, is not surprising. Karel Stepanek, however, rates special mention as the heel-clicking aristocrat. The setting, by Norris Houghton, and costumes, by Patton Campbell, give the production the necessary air of opulence in which barons, divas and top-flight legal counsel live, move and have their being.

CLERAMBARD, at the Rooftop, is an indefinite sort of comedy that may appear to be either satirical or comically reverent, depending on the cynicism or compassion the observer carries in his heart. The leading character is—or thinks he is—a modern disciple of St. Francis of Assisi. The comedy is brilliantly performed by a crack company headed by Claude Dauphin.

THE COUNTRY WIFE, at the Adelphi, revives for the inveterate drama lover Wycherley's Restoration comedy that should have been left embalmed in the archives of classic drama. Julie Harris sparkles, as she usually does, in the title role.

COMPULSION is produced by Michael Myerberg at the Ambassador. Since Meyer Levin has disclaimed authorship, the current Broadway production, a drama culled from the annals of sensational crimes, is offered to theatregoers as the "producer's version." The crime in point is the Leopold-Loeb case, over which rivers of printer's ink were spilled some thirty-odd years ago.

It is the trial, rather than the crime itself, that is the subject of the "producer's version" of the drama. Under Alex Segal's direction, the case seemed far less exciting than it was when your observer followed it in the newspapers. Younger theatregoers, however, may find more suspense in it, and probably a mite of edification.

Dean Stockwell and Roddy McDowall, as young degenerates, are impressive in their roles, for which they have been rewarded with stars on their dressing-room doors.

FAIR GAME, a comedy by Sam Locke, is based on the naive assumption that widows, especially women "widowed" by divorce, are pushovers for prowling wolves—the two-legged species. Presented at the Longacre by Joseph M. Hyman, the comedy is lifted to a plateau of distinction by Sam Levene's fluid performance as a wolf who knows when he has been defeated.

THEOPHILUS LEWIS

appear,
ed by
Karel
men-
t. The
l cos-
e the
opu-
l top-
have

is an
y ap-
ically
ism or
in his
is—or
of St.
bril-
npany

Adel-
drama
medy
ned in
Har-
n the

My Mi-
sador.
d au-
roduc-
als of
eatre-
The
Loeb
's ink
s ago.
crime
"pro-
Under
emed
your
apers.
may
bably

Dow-
mpres-
have
their

Locke,
n that
owed"
wling
Pre-
sh M.
to a
vene's
knows

LEWIS

1958